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No. 7

FOREIGN TELEGRAMS.

London, Feb. 3.

It is announced at St. Petersburg that the reply to Japan will be delivered on the 6th instant.

The renewed postponement has caused great exasperation in Japan.

Marquis Ito was summoned from his country seat during the night, and subsequently a seven hours' council took place with the Premier, the Senior Statesmen, the Ministers of War and the Navy, and three Admirals. Great importance is attached to this.

A despatch from St. Petersburg says the General Staff has authorised Admiral Alexieff to declare war and open hostilities if circumstances indicate the necessity.

An Imperial manifesto proclaiming war is expected to follow sharply if Japan rejects the arrangement proposed by Russia in her reply.

London, Feb. 3.

The House of Lords have voted the Address in reply to the King's Speech.

Lord Lansdowne, on being asked whether Great Britain had offered her good offices in the Far East, said:—"It is not desirable to offer our good offices unless we know they are desired. It is an open secret that one of the disputants does not want mediation."

His Lordship paid a high tribute to Italy's assistance in Somaliland, and said the Government was determined that the operation should not finish till the Mallah has received a complete lesson.

He promised to lay papers regarding Tibet on the table of the House, and Lord Spencer would then learn the true origin of the Mission, which was political and not military.

Lord Lansdowne said he had not concealed his sympathy for Mr. Chamberlain's aspirations to draw the parts of the Empire closer, but the Government recognised the difficulties, and only showed common prudence in declining to be rushed.

In the House of Commons Mr. Austen Chamberlain, replying for the Government, agreed with Sir Henry Campbell-Bannerman that it was inadvisable to discuss the Far East, and it was not the moment to lay papers on the table.

Lord Lansdowne last night referred to the ineffectuality of Chinese intervention with Tibet, and said the Chinese Envoy left Peking in December 1902 for the express purpose of arranging the difficulties with Great Britain and had not reached Lhasa yet. The Government of India were satisfied there had been no contravention of the Act, because the Mission was political and not military.

London, Feb. 4.

In the House of Commons Earl Percy, replying to a question, said that frequent representations had been made to Russia regarding the delay in the evacuation of Manchuria, also regarding the substitution of a Russian nominee for a member of the maritime customs at Niuchwang.

London, Feb. 4.

The Times, discussing the reply of the Government of India to the Bengal Chamber of Commerce memorial, recognises the complexity and difficulty of the questions involved, but believes that

the noble efforts of Lord Curzon and his colleagues, in face of unpopularity and opposition, will ameliorate the relations between Europeans and Indians, and save their successors a harassing and thankless task.

London, Feb. 4.

A tidal wave, accompanied by a gale, has swept both coasts of the Channel, doing enormous damage at Plymouth, Portsmouth, and Hastings.

The quarters of London adjacent to the Thames were flooded.

London, Feb. 4.

Advices from the Cape state that Windhoek and Okhandja have been relieved without loss, and the enemy is retreating to the mountains.

The Germans have hitherto lost 26 killed in fighting, and 44 settlers have been murdered.

Allahabad, Feb. 6.

London, Feb. 5.—The Duke of Connaught becomes the Inspector General of the Army. It is understood that Lord Roberts desired to obtain the post for six months.

Generals Sir T. Kelly-Kenny, Sir Ian Hamilton, Sir H. Brackenbury, W. T. Shone and Sir W. G. Nicholson, it is notified, are to vacate their present appointments.—Pioneer Special.

London, Feb. 5.

Reuter's Tokio correspondent states that the Government is informed that all the Russian warships at Port Arthur sailed on the 3rd instant, for a destination not known.

Reuter's Port Arthur correspondent wires that the Russian fleet put to sea at dawn on Wednesday, and returned to anchorage outside the harbour at four o'clock yesterday afternoon.

A conference of the Elder Statesmen was held yesterday, the Emperor being present. It is understood that a decision of the utmost importance was reached.

The Russian reply to Japan was forwarded yesterday evening to Admiral Alexieff. If he approves of the same, it will be despatched to Tokio, where it will arrive on Monday at the latest.

The belief prevails at St. Petersburg that Russia does not concede Japan's demand regarding Manchuria.

A Times' St. Petersburg telegram says:—"The Tsar's hesitation has been overcome, and Russia makes no concession."

London, Feb. 6.

A despatch from St. Petersburg says that Russia's reply was telegraphed on the 4th instant to Admiral Alexieff who transmitted it to Baron Rosen at Tokio.

A semi-official telegram from St. Petersburg confirms the news that Baron Rosen handed the Russian reply to Japan.

London, Feb. 7.

Reuter wires from Tokio that it was believed yesterday evening that Japan had informed Russia of her intention to break off diplomatic relations.

It is officially announced that the Russo-Japanese negotiations have been broken off.

The Circular adds that such a procedure on the part of the Tokio Government, which did not even await the arrival of the Russian reply, throws on Japan the whole responsibility for the consequences which can arise from the rupture of diplomatic relations.

A NAGASAKI message states that war has been declared. The cable companies notify that messages to Japan are sent at sender's risk.—Indian Daily Telegraph Special.

MADE IN JAPAN

LION BRAND

EDITORIAL NOTES.¹

A somewhat notable event is made the subject of a lengthy article by the London Correspondent of the Pioneer. It is the meeting of the Pan-Islamia Society held at Caxton Hall, London, to protest "against the unjust and violent attacks on Muhammadanism in connection with the Balkan Crisis." The Chairman, Mr. Douglas Ansley, endeavoured to show how the failure to carry out the reforms required by Russia and Austria was due to the Macedonian Committee and not to the Sultan, who was an extremely tolerant ruler, having had many Christian subjects not to speak of the professors of other forms of religion, within the bounds of his Empire. Other speakers followed, among whom were, the Honorable Mustapha de Ghevan, Mr. A. R. Khan of Afghanistan, Mr. Quilliam of Liverpool, Mr. S. S. Ahmad, Major Syed Hasan Bilgrami, Captain Bennett, Mr. W. Spirroy and others. Mr. Bennett seems to have struck a popular note when he said the British Press had sacrificed truth in the interests of sensationalism. "And that neither Turk nor the Musalman had had fair play in England." He said, "he was thoroughly ashamed, as a Christian subject of His Majesty, that so many of his fellow Christian subjects had so far departed from the tenets of their faith as to allow themselves to be parties to a campaign of lies and slanders absolutely without equal." Captain Bennett then proceeded with his speech; and condemned the action of the Eastbourne Liberal Council in cancelling its adoption of Mr. Wigham as its candidate, for no other reason, according to the speaker, than that he had, in pursuance of his duties as correspondent of the *Morning Post*, gone to Macedonia and reported to that paper that many of the allegations against Turkey and her soldiery were false. He also gave facts to illustrate the tolerance of the Porte, amongst them being the circumstance that the representative of the Porte at the Court of St. James is a Christian, and not a Moslem. What would Exeter Hall say if a Mahomedan subject of the King were chosen to represent British interests at Gildiz Kiosk? (Cheers.) The British people must not forget that in vilifying the Turk and his religion, they were making a rod for their own backs, and were raising a storm which might develop into a deadly peril to our Empire in the East. All that the Mussulman subjects of King Edward asked was that their religion should enjoy the same toleration as was extended by them to that of the Christian."

This remarkable, if not somewhat audacious statement, called forth a mild and tactful rebuke from Mr. W. Spirroy who, while professing an admiration for the spirit of the religion of Islam, nevertheless thought the charge against the Press as being "parties to a campaign of lies" would be more truly expressed by saying parties to a campaign of

ignorance." He pointed out that the Muslim in strictly Muslim lands was less tolerant of Christianity than Christians of Islam. In Persia he had the door of a mosque slammed in his face. But in England "Any Muhammadan was free to enter St. Paul's or any other place of worship in the land."

It seems to us that the spectacle of a large company of Muslim gentlemen, meeting in the heart of the chief Christian city of the world, some of them strongly animadverting upon the denunciations of Turkish atrocities by the Christian Press, is in itself the best refutation of the Muslim charges of Christian intolerance. Could such a meeting of say the Macedonian Committee, have been held in the city of Constantinople? Would a Muslim sympathizer with Christianity dare to advocate the cause of Christianity, or say, of Russian toleration in the Capitol of the Sultan? To say that the reforms, demanded for the Czar and the Emperor of Austria with the consent of all Christendom, have not been carried out because of Macedonian Committees, is simply ridiculous. These movements in Macedonia are born of Turkish oppression and misrule. Under other conditions there would be no Committees to deal with. It is regrettable that painful facts have to be kept to the fore, but there is a mawkish sentimentality, born of religious indifference, which is quite as ready as anything else to participate in "a campaign of lies."

A more hopeful method of allaying the excitement of the British Press, would be for representative Muslims to boldly recognize the intolerance of Islam and by example and precept promote the feeling of good will among all classes of Muslims, and strive to influence the Sultan to adopt and carry out liberal reforms in all parts of his dominions. To assert with Mr. Dunn that "the Sultan is the most tolerant monarch on earth" simply provokes a smile.

The Forman Christian College Magazine for February does great credit to the editorial management. One feels like reading every line from beginning to the end of the paper. Every alumnus should take a copy.

That those persons, who from time to time quote writings of such authors as Sir Edwin Arnold in his *Light of Asia*, are wide of the mark, when they presume to place their names in the list of the followers of Buddha, or of Muhammad, as the case may be, is evident from the following words of Sir Edwin Arnold who said to a missionary friend; "I have been criticised for an implied comparison between Buddhism and Christianity in regard to the doctrines derived from them and the principles contained in them respectively. No such object was in my mind. For me Christianity rightly viewed is the crowned queen of religions, immensely superior to every other; and though I am a great admirer of much that is great in Hindu philosophy and religion, I would not give one verse of the Ser-

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mon on the Mount away for twenty epic poems like the Mahabharat, nor exchange the Golden Rule for twenty new Upanishads."

It is quite one thing to admire the teaching of some great religious leader, and even to recognize much of it as true, and yet quite another to accept that leader as the messenger of God to guide men in the way of life. The true Christian recognises all truth as one, no matter where it may find expression, but it knows of only One who could truly say, "I am the Way and the Truth and the Life."

Current Thought & Incident.

THE INDIAN SOCIAL CONGRESS.

The following are the Resolutions carried by the Indian Social Congress.

1. FEMALE EDUCATION.

"That this Conference notes with concern the set back which the education of girls, as of others, has received on account of the plague and famine in several parts of the country, and in view of the probable early return of normal conditions, urges on Government and the public the importance on redoubling their efforts in this direction by the adoption of more extensive measures in the shape of public schools, of home classes, and organisation of public lectures, and associations for the purpose of promoting the causes of Indian womanhood.

2. RE MARRIAGE AND PROTECTION OF WIDOWS.

This Conference deplors that, on account of the largely increased rate of mortality in recent years from plague, famine and other causes, the number of young widows has risen in several places, and would earnestly invite all human persons to do all they can to save these poor, innocent girls from the customary disfigurement, and to place no obstacles, passive or active, to their marrying again and settling in life, if they or their friends choose that course; and to do all they can to ameliorate their condition by the establishment and support of Widow's Homes.

3. THE AGE OF MARRIAGE.

This Conference rejoices that, according to the returns of the recent Census, the age of marriage both for boys and girls has shown a decided tendency to rise in many parts of the country, and would urge all social reform bodies and advocates to make use of this favourable opportunity to press forward this most important item of the social reform programme.

4. FOREIGN TRAVEL.

This Conference notes with satisfaction the increasing number of Hindus who undertake sea voyages for study, business or other purposes, and wishes to impress on the people the necessity of encouraging this wholesome movement in all possible ways and of discouraging all attempts to treat foreign travelled men as aliens and foreigners.

5. THE LOW CASTES.

This conference is deeply impressed with the disastrous effect to society of the neglect and indifference to the moral and material advancement of the low castes, and records its earnest conviction that the prosperity and progress of the country is deeply involved in effective measures being adopted towards the amelioration of their condition.

6. RELIGIOUS EDUCATION IN SCHOOLS.

This Conference notes with satisfaction the attempts made to introduce religious and moral education in some educational institutions in the country, and suggests that the movement so begun should as far as possible be extended.

7. REFORM OF THE ZENANA.

This Conference begs to put on record its opinion that the custom of Zenana is of a pernicious character, in that it affects prejudicially the physical and mental development of women, and the Conference desires all sympathisers of Social Reform to do their best to foster and promote public opinion against the custom in those parts of the country and in those classes in which it is prevalent.

8. PROTECTION OF MINOR GIRLS.

This Conference notes with satisfaction the intention of Government to better protect minor girls, and recommends Social Reform bodies to take the subject into consideration and suggest means whereby this object can be best attained.

9. APPOINTMENT OF GENERAL SECRETARY.

This Conference appoints the Hon'ble Mr. Justice Chandavarkar as the General Secretary of all Conferences and Mr. B. N. Bhujekar as the Assistant General Secretary for the Indian National Social Conference which is to assemble next year, and requests the General Secretary to nominate such persons as he may think proper as Provincial Secretaries.

The Resolution was carried.

10. VOTES OF THANKS.

Mr. Justice Chandavarkar then proposed votes of thanks to the proprietors of Anderson Hall for having so kindly placed it at the disposal of the Conference at a most critical time; to the members of the Reception Committee for their good work, and to the President for his able conduct in the chair. He then delivered his concluding Address and invited the delegates to the next Conference which would be held at Bombay.

Bombay Guardian.

SAYINGS OF CHRIST.

RICH DISCOVERIES IN THE HOLY LAND.

Some hitherto unknown sayings of Christ were related by Dr. Grenfell at a meeting at Burlington House of the Egypt Exploration Fund. Dr. Grenfell and Dr. Hunt concluded in 1897 the first excavations at Oxyrhynchus of the Greco-Roman Branch of exploration, and despatched to Oxford 25 cases of papyri dating from the first to the sixth century of the Christian Era. As a result of four winters' work in excavating Ptolemaic cemeteries at Fayoum they succeeded in obtaining a very large collection of texts, and discovered a rich necropolis at Hibeh, about 100 miles south of Cairo. An extremely interesting find here was a collection of the sayings of Christ to Thomas and another disciple, the majority of which are new. Unfortunately, however, the ends of the lines are lost throughout. One reads:—

Let not him that seeketh cease from his search till he finds. When he finds he shall wonder. He shall reach the kingdom of heaven, and he shall have rest.

Others contain the answers of Christ to questions from His disciples. Dr. Grenfell thinks the fragments are of different MSS. of the collection of "Logia" already published, but they are of great interest on account of the varia-



ions from accepted texts. There is for instance, an interesting variant of the 52nd verse in Luke xi.—

Woe unto you, lawyers, for ye have taken away the key of knowledge; ye entered not in yourselves and them that were entering in ye hindered.

The papyrus has it:—

Ye have hidden the key of knowledge; ye entered not yourselves, and to them that were entering in ye did not open.

One papyrus discloses the declaration which had to be made by suspected Christians during Decian persecution, A. D. 250, intimating that they had sacrificed at the pagan altars. About a third of the Epistle to the Hebrews were also discovered, as well as an epitome of seven of the lost books of Livy, and a quaint contract referring to the teaching of shorthand to a slave for 120 drachmæ. The payment was arranged on a thoroughly business-like basis—forty drachmæ down, forty on satisfactory evidence of progress, and forty on attainment of proficiency. Dr. Grenfell and Dr. Hunt leave next week for Egypt to continue their excavations.—*Sel.*

ANTONY AND CLEOPATRA.

What pond or stream they originally came from, we never knew, for when we first saw them the two salamanders, or efts, were in a great wooden tub, in a fish store, in company with what seemed to be literally hundreds of others just like themselves.

The two selected by us to be our pets were chosen on account of their large size and the beauty of their speckled skins; and, after being paid for, they were put in a glass pickle jar and carried proudly home by us, their new owners. On the way to their future abode, various names for our new acquisitions were discussed, and one of the purchasers insisted that the smaller of the two efts should be named Cleopatra, in honor of the "serpent of old Nile," a cognomen which was finally decided upon, after which the name of Antony for the other salamander came as a matter of course.

On our arrival at home, a commodious glass fish-globe was fitted up for the pair; and so attractive did it look, with the pebbles aquatic plants showing through the clear water, that it is no wonder that Antony and Cleopatra fairly wriggled with joy when released from the pickle jar and turned loose in this delightful abode. A meal of earthworms was provided, to allay any lingering pangs of homesickness which they might happen to feel, and in a short time the efts became very much at home.

They were little creatures, perhaps three inches in length, brown on top with red spots, while their under parts were yellow, speckled with black. They had the brightest black eyes and the daintiest little feet imaginable. While in the water, they were the most graceful things possible, but when on terra firma they were so bowlegged that their bodies scraped along the ground at every step.

Antony, as has been said before, was the larger and stronger of the two, and it is to be regretted that he sometimes used this strength in a way which was not at all gentlemanly. Cleopatra, quicker and apparently more intelligent than her mate, was always the first to

spy any food thrown into the globe, and would at once swim to it and begin swallowing it with all haste; and then Antony would suddenly become aware of what was going on. No matter how many other worms squirmed and wriggled in the fish globe, over he would go to Cleopatra, seize the end of the worm which still protruded from her mouth, and tug and fight until he had pulled away from her not only the piece of the worm which was still unswallowed, but also that portion which had apparently found a resting place in her poor little defrauded stomach!

Cleopatra seemed quite accustomed to this treatment, and, while her mate was engaged in swallowing the food which he had wrested from her, would slyly steal off and begin on another worm, though she had to be careful to keep out of his sight, or else he would desert his first prize in order to deprive her of the second.

Once Antony had a dreadful adventure: the water was being emptied from the globe in order that a fresh supply might be put in, when he made a sudden movement and was in the basin and down the drain pipe before the holder of the globe could stop him. Then there were lamentations, indeed, until our mother happened to think of taking the trap under the basin apart, and there, sure enough, was Master Antony, apparently quite satisfied with himself, and blinking very much at the light which had been so suddenly let into his dark retreat.

On another occasion, Cleopatra narrowly escaped with her life. Taking warning by Antony's misadventure, the salamanders were ever after placed in a shallow dish while their globe was being cleaned, and once the family cat sprang up beside this vessel, fished Cleopatra out with his paw, caught her between his teeth and was away with the unfortunate little creature before we had recovered from our surprise. An immediate pursuit was organized, however, and the cat was found downstairs, playing with his captive, of whom we speedily regained possession and who, strange as it may seem, was not injured in the slightest degree, nor did she ever seem to feel the least ill effects from her adventure.

The colors of those two salamanders were always bright and fresh, for they seemed to shed their skins every few weeks, and we often found in the water tiny, perfect casts of their little feet, resembling nothing so much as the gloves which we might suppose fairies to wear.

We had Antony and Cleopatra for more than two years and we might have watched their funny doings for a much longer period had it not been for the carelessness of a servant who, on a hot summer's day, put the globe in the direct sunshine. When found, Antony and Cleopatra were just giving their last gasps, and a moment later their poor, limp, little bodies were floating motionless on top of the water.—The Churchman.

A REAL BOY WONDER.

One of the most remarkable boys the world ever saw was William Pitt. He astonished folks with his learning at the age of seven. He became prime minister of England when he was twenty-four.

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He was a sickly boy, but he took all the out-of-door exercise his delicate frame allowed and was as eager to study as most boys are to play. He would not let his weak body stop his work, and he was reading ancient history at an age when most children are reading stories written in words of one syllable.

His father was the great Earl of Chatham, and the boy was brought into contact with all the great men of the time in England. When he was thirteen years old he wrote a tragedy which he called "Laurentine, King of Clarinium."

At this age, too, he was able to read Greek and Latin almost as well as he could English. He also was well informed on the politics of the day on various subjects about which only men of learning are supposed to know anything.

At fourteen he was able to take the words of Thucydides, written in Greek, and read page after page turning, it into excellent English as he read, and this off-hand translation of his is said to have been almost without a flaw.

His father spoke of him as "eager Mr. William the counselor, the philosopher." At the age of fourteen he entered the great University of Cambridge in England and at once, in spite of his youth, took a high place among the students at the celebrated place of learning.

When he went to Cambridge, the boy was in such feeble health that he had to be accompanied by a nurse, and all through his course there he was in so poor a condition physically, that it was doubtful if he ever would be able to finish the course.

But hard study seemed to agree with him and when he graduated, at the age of seventeen, he was very much stronger than when he entered the university.

At an age when most boys are preparing to enter college, or, if they are very clever, have just become freshmen, young Pitt won the degree of master of arts from one of the greatest universities in the world and began the study of law.

At twenty-one he was admitted to the bar, and the same year was elected a member of parliament, to become prime minister three years later.

While he was yet a law student and only eighteen years old he attracted the attention of prominent men by his clear views on the questions of government, which then were perplexing the rulers of England. The boy was invited everywhere, and men holding the most important offices listened to his advice and asked his opinions.

His friends wanted him to go into parliament when he was twenty and all predicted for him a brilliant career. It was curious to see this delicate stripling, a boy in looks and years, meeting the great and wise men of the country as an equal, and conversing on even terms with the most learned scholars of the day.

CHOOSING A WIFE.

A wise marriage leads a man to the noblest, truest, fullest, and best life. Thousands of men owe all their success and prosperity to their choice of a wife. She has been the good angel of destiny. A man wants a wife who will make something of him, whose influence will ever inspire him to do his best. What kind of a woman should she be?

For one thing, a man does not want a mere toy wife, something too fine, too ethereal for real use. She should be a woman who can bear her share of the burdens, who can endure toil and sacrifice and grow all the lovelier meanwhile.

Again, the wife a man chooses should be a good housekeeper. To some romantic young lovers this will seem a very prosaic feature to put into the picture. But never mind; they will not be many weeks married before they will come down out of the clouds to walk on common earth, and then, alas! if the poor woman does not prove a good housewife!

There are women who live in sentimental dreams, neglecting meanwhile the duties that lie close to their hands. Good breakfasts, dinners, and suppers, good bread, good coffee—in a word, good housekeeping. Far more than any young lovers dream of, wedded happiness depends upon just such unromantic things as these.

One of St. Paul's special counsels for young women is that they be "keepers at home," as our common version renders it, and that is good, too; but in the Revised Version it reads "Workers at home;" that is, the place of a young wife's most sacred duty is in her own home. No doubt women have a wide field for Christlike usefulness in ministering to human need and sorrow outside; but in performing such ministry, however beautiful and noble, a wife should never neglect her divinest duties, which lie within her own doors.

Another suggestion is that in choosing a wife a young man should look for a woman of sweet temper. Nothing else can take the place of love in a home, nothing else can supply its lack. There are many women who have so much of the spirit of love and gentleness that they fill their homes as with the fragrance of heaven and the calm and peace of God.

In choosing a wife a wise young man will seek for one who will enter with zest into all his life, who will stand close beside him in the day of struggle and adversity, and who will ever inspire him to noble things.

Once more, it needs no argument to prove that a young man should choose none but a good woman for his wife. A worldly man may imagine that he does not want a pious wife; but, if the truth were confessed, even such a man, down deep in his heart, would rather have for his wife a woman who reads her Bible, prays, and lives a godly life, than one who is prayerless, godless, and worldly. Religion adorns and beautifies a woman's character, clothing it with tender grace. Even a prayerless man feels safer in his home if his wife kneels morning and night before God.—Dr. J. R. Miller.

"HE SAID IT."

On one occasion, when in the presence of his army, Napoleon's horse took fright, and became unmanageable, greatly endangering the emperor's life, but a private soldier stepped out of the ranks, caught the bridle of the frightened animal, and succeeded in stopping its mad flight. The emperor politely said to this soldier, "Thank you, Captain."

At once came the answer, "Of what company?"

Napoleon, perceiving that the man had implicit faith in his word, as well as courage, replied, "Of the Emperor's Guard."

The soldier immediately walked up to the Imperial Guard, who sought to drive him back to his place in the ranks; but he said, "I am captain of this guard."

In amazement they asked, "By what authority?"

Pointing to the emperor, he replied, "He said it." Faith had its reward.

Brethren, shall men have more faith in the word of a man than we have in the word of our God? The assurance of His word is, "Now are we the sons of God." And, although we may still wear the common garb of mortality, let us act like what we are, the sons of God; and soon we shall wear the immortal insignia of our great adoption into the very courts of our King. In the banishment of every doubt, and settlement of every controversy, let the "strong consolation" and the "assurance of faith" ever be found in the fact that the Bible, the word of our Lord, has said it.—*Ex.*

EXTRAORDINARY CASE OF SUTTEE.

EIGHT PERSONS CHARGED WITH ABETMENT.

A case which, owing to its somewhat extraordinary nature, created considerable sensation at Gya, came up before the Calcutta High Court on the application of one Pandurath Pattak and seven others, who had been found guilty of abetting the commission of suicide of a woman, and sentenced by the Sessions judge of Gya to undergo rigorous imprisonment for a period of three years each. The circumstances of the case, which were described to be very peculiar, were as follows:—A close relative of the appellants died, and as usual the body was carried to the cremation ground, which was situated a little distance off from the house of the deceased. For some reason or other, which does not very clearly appear from the evidence recorded in the case, the body was brought back to the house, and some time after it had been placed in front of the house, the widow of the deceased was seen coming out in the court-yard with flames on her clothes. Before anybody could rescue her from the imminent danger she was in no attempt whatever having been made by anyone present there, the lady threw herself over the dead body of her husband. The case for the prosecution was that the present appellants, together with eight other persons who had been tried in the Lower Court along with the appellants, but acquitted of the charge against them materially assisted her in committing suicide in that violent manner and some of them, in fact, did so by throwing clothes on her body. But the appellants, while admitting this particular fact, denied any dishonest motive on their part, but that they had done so just to cover her body for the sake of decency. The woman, it was alleged, died soon after, and then both the bodies were carried to the cremation ground. Here they were placed side by side on the pyre, and amidst a crowd of about five hundred people burnt, and it further appeared from the evidence on behalf of the prosecution that all this while the accused persons were throwing fuel and *ghee* over the bodies. There were only two *chowkidars* and three low-class men who witnessed the earlier portion of the scene and these *chowkidars* deposed that the accused persons prevented any body from touching the dead bodies. The Sessions Judge, while agreeing with the assessors in respect of the eight of the accused persons whom he had acquitted, differed from their opinion as regards the appellants, and accordingly convicted them and sentenc-

ed them as stated above. Their Lordships admitted the appeal and set it down for hearing.

C & M. Gazette.

TO THE LIVING.

We will not wait until your voice is still

Before we say that we have loved its tone,
Its charm, its eloquence, its magic thrill,

Its power to make our loyal hearts your own;

No! While your voice still lingers on the ear

We will confess that we have held it dear.

We will not wait until your eyes are dim

Before we say that we have loved their light;

Let others keep to grace a funeral hymn

The tender words that might have made life bright;

No! While your eyes are gazing into ours

We bring the smiles of friendship, and its flowers.

We will not wait until your ears are dull

Before we speak the dearest words of love,

Words that can make this life all beautiful

And help us to a dearer life above;

No! While your ears are open to our speech

We will repeat the praises love can teach.

We will not wait until your hands lie cold

Folded across a pulseless breast of snow,

Before we thank them for the manifold

And tender deeds their labor can bestow;

No! While your hands are swift with busy skill

We will declare that they have wrought God's will.

We will not wait until your heart shall cease

To throb with human hopes and cares and fears,

Before we wish you all the joys of peace

And happiness, to crown your ripening years;

No! While your heart is warm, and beats with ours

We bring our love, our friendship and our flowers.

—Mrs. McVean Adams,

Keep the soil of life soft, its sympathy tender, its imagination free, or else you may lose elementary quality of receptiveness, and all the influences of God may be in vain.—F. G. Peabody.

There is no true prayer without some response. Invisible wires from heaven to earth are ever vibrating with divine blessings, and when prayer touches them the electric stream of love enters the soul.—Newman Hall.

A commanding love has made a homely face beautiful with aspiration and self sacrifice. What may we not expect when the Spirit of God, with measure, breaks through a physical nature molded to the perfection of grace and harmony?—S. S. Helker.

The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God, is most unfaltering.—W. E. Channing.

A MODERN MIRACLE

HINDOO'S REMARKABLE FEAT.

In the presence of a *Daily Mail* representative and two other witnesses, the Agamya Gura Paramahatmas stopped his heart for five seconds. It was in his bedroom in a Malda-vale boarding-house on Dec 17th that the chief of the Hindoo Mahatmas gave this wonderful demonstration of the power of his will.

The Mahatma has learned a good deal about England since he was interviewed on behalf of the *Daily Mail* two months ago. He has argued with the professors of Oxford and Birmingham, and has crossed the Channel to Ireland, where he was the guest of the Duke of Manchester at Tanderagee Castle. His impressions of England are interesting, but, they are nothing compared with the miracles of which he is a supreme master.

"Place your hand over my pulse—so," he said, his uncanny impressiveness being heightened by his yellow turban, and loose-fitting blue serge gown, which offered a strange contrast to the conventional studies of cat and dog life with which the apartment was decorated. In the corner a faithful disciple cooked native panaceas.

"No one believes me, until he has seen for himself," the Hindoo added, looking immeasurably superior to the people who scoff at what they consider the pretensions of an uneducated black. Feel carefully and wait.

"Can you feel it now?" No change was noticeable. One, two, three, four—the pulse was beating regularly.

Suddenly a strange light shone in the Mahatma's eyes. He was conquering the action of his body by the sheer power of his will. The pulse seemed weaker and more slow.

THE PULSE CEASES.

When it stooped. There was no tapping, no motion. It was as though one was clutching the arm of a newly-dead man. The Mahatma's eyes were half-closed and intense as he sat motionless but upright in his chair.

One, two, three, four, five—he went on counting involuntarily, though there was nothing to count. Then the Mahatma's rigidity became life again, and he smiled.

"You believe, don't you?" he asked in a voice the carelessness of which implied that a negative answer would not offend him. "People believe when I have proved what I can do. When I visited the Duke and Duchess of Manchester two weeks ago, I was asked to stop my heart in the presence of a dozen people, including a medical friend of the duke. He laughed when my powers were mentioned, but I convinced him."

The Mahatma, has satisfied many prominent medical men in England and America, as well as in his native India, where he is venerated as only prophets are after they are dead.

"These are only child's tricks," he says scornfully, "and only fit for children and curiosity seekers. I come to preach the truth, not to make children marvel. If I shut my eyes I can see what is going on far away, but I do not want to. Any one can do that who makes his will conquer his mind. If I do those things it only makes people come to see me whom I do not want to see. Why should I? I only want to teach the truth to your wise men, not to gratify your curiosity seekers." C. & M. Gazette.

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